

1821-2-3



THE  
**CHRISTIAN INTELLIGENCER.**

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Vol. I.      September, 1821.      No. 1.

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**INTRODUCTION.**

NUMEROUS and important are the advantages, derivable, by a christian community, from religious periodical publications. Several are now in circulation, in different States, and are doing much for the dissemination of correct principles. None, however, is either published or generally circulated in this State, which affords a presumption, that this attempt to introduce a "CHRISTIAN INTELLIGENCER," will meet with suitable encouragement. Though the number of subscribers is not so great as was expected, and but few papers have been returned, yet from the solicitations of individuals, in different parts of this State, and some others, and their professed readiness to assist in its circulation, the Editor is induced to commence the publication of the INTELLIGENCER, and solicit the aid of Zion's friends, that it may be circulated and encouraged. Its pages will be devoted to the promotion of sound theoretical, and practical religion. If, in the judgment of a candid and enlightened public, any thing subversive of these should be discovered, it is hoped, it will be attributed to a want of judgment, and not a sinister intention. Any friendly intimation of errors will be duly considered, and gratefully acknowledged. To exhibit the truth and excellency of the Christian religion, in such a plain and artless manner, that the common people as well

as the learned, may enter into a participation of the subject, is a principal object in commencing this publication. Different doctrines which have been too long concealed, and their deformities or beauties but half discovered by the inquiring multitude, ought to be fairly exposed to public inspection, that their relative worth may be duly appreciated.—Every religious creed ought to be so expressed, as to be most clearly and fully understood by all, that no deception may be practised upon the illiterate and unsuspecting part of the community. The Editor of this work had rather be faulted by grammarians and rhetoricians, than to become “a barbarian to the” populace, “by speaking in an unknown tongue.”

The sentiments which will occupy a considerable part of the following pages, are those which the Editor has learned from the scriptures of truth and a prayerful investigation of religious subjects. Having received them from no human uninspired guide, he holds himself accountable for their defence. In the illustration of parables and other scriptures, those will be selected which are conceived to be most generally misunderstood. The title, “CHRISTIAN INTELLIGENCER,” will naturally excite expectations that something, original and *new* will be offered, and which has not before been published. A word of caution may be proper, viz.—that the reader should not precipitately *condemn* a sentiment because it is *new*, but, patiently and candidly compare it with the dictates of reason and the testimony of inspired writers. Should any objections be presented for publication, the characteristic of the Christian, *moderation*, *candor* and *brevity*, will be indispensable to their admission into our pages. Freedom of inquiry and discussion will be indulged, but all polemical asperity, cautiously avoided. Unsupported by the potent arm of “human infallibility,”



undefended by the dreadful authority of "the Orthodox," and not tenacious of *any* opinion, unless warranted by the positive testimony of Holy Writ, an unreserved appeal to that volume will be made, as the criterion for testing all doctrinal points. The assistance of correspondents is solicited; and that they would strive for the cultivation of peace among brethren. Religious intelligence in general, and especially interesting accounts of revivals and reformatations in religion, changes of religious opinion, remarkable deaths in the triumphs of the christian faith, &c. will receive suitable attention. It is hoped no offence will be given to any sincere follower of the Lord Jesus, whose liberality shall incline him to peruse these sheets, though the different creeds of our churches are unveiled, and their true features brought to light.

It is a maxim with the Editor, that every man has an equally indisputable right to his own opinion, in subjects of a religious, as well as every other, nature. Hence it follows, that all persecution, on account of religious faith, is tyrannical and oppressive. But fairly to state the different views of men, and to compare them with each other, for the instruction and benefit of all, is an office both of humanity and of christianity. No divine, who is convinced his system is scriptural and sound, will be alarmed or offended, at seeing its most prominent features fully delineated.

It will not be expected that every particular, mentioned in the Prospectus, will be included in each number, though all will be noticed in due time, and in their proper place.

As those who are friendly to this publication would not wish the Editor to sustain a loss, he hopes they will use their endeavors to obtain additional subscribers, and forward their names to him, immediately.

Agents are particularly solicited to try their influence, for the spread of the gospel of eternal life, and the righteous suppression of all heretical doctrines. Were all those who have already espoused the real doctrine of the gospel, sensible of what they are able to accomplish, by their exertions in the use of means, no trivial embarrassments would prevent their united efforts, to disseminate the knowledge of the truth to every part of our State and country. Let a bold and determined step be now taken, to defend the doctrine of impartial benevolence, destroy the spell of infidel imposition, expose the horns of the religion of the beast, designate the consequences of a spirit of unbelief, and demonstrate the glorious effects of the fruit of the spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

N. B.—All communications sent to the Editor, by mail, for this work, must be *post paid*. The delay in the returns of subscription papers, is the apology for delaying the publication of the *Intelligencer*.

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#### ARE CHRISTIANS CHARITABLE ?

Professors of the Christian religion are of all men most inexcusable, in the exhibition of a cruel and persecuting spirit. Every period, in the history of that exalted Leader whom we profess to follow, is a reproof upon such conduct. Reader, let us for a moment seriously meditate upon this important point. Frequently as the subject of religious toleration and christian charity is discussed by the preachers, and assented to by the people, do we behold a general and habitual exercise of that heavenly principle, among the followers of the meek and lowly Jesus? Do we see a disposition to pity each other's imperfections, feelingly correct a neighbor's errors, appreciate his virtues, and defend his good name from unreasonable aspersions? Do we see a professor's face, wet with tears of grief, on witnessing the deterioration of a christian friend, of another sect, from



the holy profession which he had made before angels and men? When did the Orthodox professor improve the earliest opportunity to visit the dissenter from the faith, mildly to admonish the rashness of his conduct, notify him of an offence which would be joyfully forgiven on seeing a reformation, or warn him of an attack, which he might expect from envy, ambushed in secret slander? We interrogate in vain. The night is speechless, and the morning blushes to acknowledge the truth. Religion is the motto; calumny, the essay. If reformation take place, defamation is certain to follow. Ah me! and are these the features of the renowned offspring of Paradise regained? Does this reflect the light of him, whose life was a continued demonstration of the purest benevolence, and his kingdom not of this world? The laborers have neglected the vineyard for the cultivation of stony places, or sowed tares instead of wheat, or the good ground has become sterile and unfruitful! Charity, the plant of celestial growth, has not received proper attention. Briars and thorns have been watered and sunned, while the rose of Sharon was injured with a pruning-hook. It has been shaded in a forest of brambles! I adjure you, O Christians! by the sacred ensign of our profession, and the echo of groans from Calvary, and the memory of all which is dear and glorious in the history of the risen Saviour, that you henceforward add to your other christian graces, charity. Then shall the neglected exile return to her native residence, the hearts of Christians, and smile with mild radiance in every section of the christian church.

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*A fair and definite Statement of the different Views now entertained by Christians, in relation to the great plan of Redemption, through a crucified Saviour: with the relation these Doctrines have to each other, and to Christianity in general.*

It may not be improper to offer a few preparatory remarks, before we formally engage in this article. We do not propose to exhibit the several systems of divinity, now taught in Christendom, including the history of their rise

and progress, as the limits of our work would not admit it, with any propriety, though but mere sketches were attempted. Nor does the writer conceive it necessary for the reader to be bewildered and perplexed with all the unscriptural vagaries of restless system-makers, the hair-breadth distinctions of sectarian leaders, and the numerous *all-essential* articles of Faith, with which our holy religion has been dishonored, in order to judge of the different views of Redemption through Jesus Christ. To enter upon an examination of the several particulars interwoven in many cob-web systems of religion, would be an unreasonable and unjust tax on the time and patience of the christian reader.

Much more has been said and written, upon such subjects, which are, in reality, unessential, and of little or no consequence in the profession of religion, whether true or false, than upon the *main points* in the Gospel of the Son of God. The world has been agitated and convulsed about "trifles light as air," while the visionary schemes of self-inspired teachers, have been caught and embraced with an avidity and enthusiasm, hardly admissible in the profession of an immediate and positive revelation from heaven. The light of those, who were but comparatively glow-worms, has excited as much gaze and admiration, as though it was a comet flying through the midst of heaven.

"The glorious plan of Redemption," as it is usually called, is the grand point to which an attention should be directed, in forming an opinion of a religious system. In many things, as we hope hereafter to show, christians are generally agreed; and unwilling as many are to declare their views, in relation to the mediation of the Son of God, it is almost the only thing, which causes an essential difference, among the various denominations of christian professors. A moment's critical attention to this point, will evince the propriety of restricting our inquiries to the schemes of Redemption.

Men, as philosophers, without any tincture of the Christian revelation, would not be likely to form widely different opinions, respecting the character, desert and future destiny of the human family. Doubtless they would be unable to imagine a sufficient remedy for the evil and wickedness existing in the world; nor would they entertain any rational



hope, that the most virtuous would be entirely free from the vices, with which the best of men are chargeable : or, the openly vicious be reclaimed, from the exercise of their sinful passions. Though a thousand queries might arise in the mind, why we were made imperfect as we are—why some possess from their mother's arms, a disposition much better than others—why many are made wretched by seemingly unavoidable misfortunes, such as sickness, losses, accidents, famine, wars, pestilence, &c.—why infants should be born into the world, to draw every breath in agony till death kindly liberates them from their unpropitious fortune—why a benevolent Creator might not have made us, susceptible of pleasure without pain, and removed us from earth, at his pleasure, without the inexpressibly dreadful pangs of death, and have been unable to assign a satisfactory reason in their own understanding, still, it would by no means follow, as a consequence, that they would entertain as different views of the characters and destination of the human family, as we now do under the profession of Christianity. What is the conclusion? Every one must allow it is the following: That the opinion or belief of men, *in relation to the mediation of the Lord Jesus*, is immediately connected with their sentiments, respecting the moral character, desert and final destination of man. Among christians, that belief is the pivot, on which all the dispensations of Jehovah turn. Hence, the necessity of using the utmost caution, in giving a statement of the different views of our fellow Christians, on this important and highly interesting doctrine, lest we do them much injustice. Corresponding with the importance of the doctrine, is the interest we feel in its promulgation, and the aversion with which we see it misrepresented; and with the same solicitude that we should examine the works of others, who should propose the task we have now undertaken, we hope to be governed in our present labors. A full conviction, that a definite and clear statement of this subject, is not easily found, has been a cause for attempting it in this publication. It will not be expected that this number will embrace but a part of the general object we have in view; the subject to be continued in future. If any mistake should be discovered, we hope it will be attributed to inadvertency, rather than design.

## THE DOCTRINE OF ELECTION AND REPROBATION.

There is a portion of the christian world, respectable for talents, literature, piety and numbers, in whose religious Creed, the following doctrine holds a most conspicuous place. First. All men, without exception, having fallen in Adam, and by the justice of God being condemned to suffer the pains of hell forever ; God, of his mere good will and pleasure, and according to an immutable purpose, without the least foresight of faith and good works, or any conditions whatever on the part of the creature, did, before the foundation of the world, elect and ordain a certain number of the fallen family, to eternal glory, through a Mediator ; and the rest he left in the wretched and helpless condition in which they were born, and ordained them to endless dishonor, wrath and woe.

Secondly. Pursuant to this immutable purpose and decree, Jehovah sent his Son into the world, to expiate for the sins of the *elect*, and by suffering the full desert of their crimes, which was endless misery, to redeem them from the infinite curse of his own wrath. The death of Jesus was of infinite value, and every way adequate to the redemption of the whole world ; but it was the pleasure and good will of God, to save, or efficaciously redeem, *a few*, viz. his *elect*, and have the many miserable eternally.

Thirdly. That man in a state of nature, is totally depraved, inheriting a descending corruption from Adam, which extends to the whole soul, and renders *every act*, previous to regeneration, *infinitely criminal and hateful to God*. That those whom he has elected to be saints, are as hell-deserving and as righteously exposed to his displeasure, both in this, and the world to come, as the rest of mankind, until renewed by the sovereign and irresistible grace of God.

Fourthly. Since by an eternal and immutable counsel, God hath once for all, determined, both whom he would admit to salvation, and whom he would condemn to destruction, totally irrespective of all human merit, he effectually calls and finally saves all whom he was pleased to choose in Christ ; but that the gate of life is closed by an incomprehensible judgment, against all the non-elect. And when



ministers make a general invitation for sinners to come to Christ, it is not supposable that any can obey it, till they are irresistably moved to do it, by the effectual grace of Almighty God. And the reprobates are not left to perish, because their opposition to the general call is insurmountable or invincible ; but because *God does not mean to save them.* Augustine's quotation from Ambrose on Predestination is full to the point—"Whom Christ has mercy on, him he calls. Those who were indevout he could, if he would, have made devout. But God calls whom he pleases and makes whom he will religious."

Fifthly. The decree of God to save whom he will, and make endlessly miserable whom he will, admitting of no consideration of works, he effectually calls and regenerates his elect, including every individual of those redeemed by the Lord Jesus, whom he is as certain to make holy and happy, as he is to remain unchangeable in his purpose and decrees. When it is stated, that by gratuitous election, a certain number are to be saved, the truth is but half displayed, till we come to *particular individuals*, to whom God not only offers salvation, but assigns it in such a manner, that the certainty of the effect is liable to no suspense or doubt. The elect, therefore, are as certain to persevere and be saved, as God is of not being frustrated in his eternal and immutable counsel. The non-elect are doomed, *by an equally unalterable decree*, to suffer the fury of infinite, implicable wrath, in the flames of hell forever. The only reason which God assigns, or which could be given for the election of a part to everlasting life through a Redeemer, and the rejection of the rest is, because he *willed* to do it. The *will* or pleasure of God, being the highest, and indeed the only rule of his justice ; so that the election of some, and the reprobation of others, must be considered just, for this very reason, *because God wills it.* To seek for any other reason, would be to inquire for the cause of the divine will, which can never be found. It is furthermore evident, that the decrees of God will illustrate the highest glory and honor of God ; and as the endless misery of reprobates, is a part of the plan of predestination, their endless damnation is as necessary to complete the divine purpose, and effect

the highest bliss of the saints and of all holy beings, as the sanctification and perseverance of the elect.

## REMARKS.

Thus we have endeavored to present the reader with a distinct and brief scheme of redemption. It is supposed to be free from that ambiguity, in which doctrines are commonly involved, before they are announced to the world. There can be no difficulty in understanding the thread of doctrine, in the five foregoing particulars. But the candid reader inquires, which of our churches adopts these articles of faith, and what ministers teach them? We answer; all churches and teachers, who are, properly speaking, Calvinistic or Predestinarian, espouse these points of doctrine. If the inquirer wish for some token by which such preachers may be easily discriminated, it is ready at hand. Ministers of the orthodox stamp have ever had certain *technical terms*, (so to speak) peculiarly appropriate to their arts and professions. In examining the etymology of those words and phrases, we generally find their root, in some Synod or Council. The leading views of those who consider themselves orthodox, embracing the particulars just stated, have been called, "*The five points*," as distinguished from Arminianism; but recently, they have received the more popular and less objectionable name of "*The doctrines of grace*." Generally speaking, when you hear a man complain that his hearers cannot endure the *distinguishing doctrines of grace*; and the people, that the neighboring minister does not hold up these points sufficiently clear; when in ordination sermons and charges, this phrase is frequently insisted upon, as essential to the faithful discharge of the clerical obligation, you may know the foregoing points are intended. Another phrase by which such believers are discriminated is, *The offensive doctrines of grace*, or the cross. These points are supposed by the orthodox preachers, to be so *offensive* to the common sense of men in general, that instead of attempting to illustrate and defend them, the minister graces and enriches his discourse, by the sweeping declaration, "The natural man is opposed to the *offensive doctrines of grace*." Those who will pay



suitable attention to the above tokens, may easily distinguish those who belong to the orthodox fraternity.

But we may be more general in our remarks. Most of those preachers who have dared to think and believe for themselves, when their faith differed from the standard clergy of New-England, have been immediately branded with heresy and treated with indifference or contempt, and declared to be Arminians, Unitarians, or Universalists. Liberal, as most religious teachers are, in their *offers* of salvation, if you will be at the trouble of examining their Creed, you will find it embraces the doctrine contained in the foregoing statement, though expressed with more ambiguity. In giving a statement of *the doctrines of grace*, the writer has not only been influenced by good motives, and really solicitous to do the subject no more nor less than justice, but he has also been essentially assisted, by having the Oracle of Geneva\* before him, from which the extract is taken. Every thing has been omitted which did not essentially belong to the subject; as many things, in almost every profession of the christian religion, are alike embraced by all. It is hoped all inquiring readers, will be particularly careful to pursue and examine those important points, and neither embrace nor reject them, without sound reasons for so doing. Hasty conclusions frequently make work for future regret and repentance. Religion, as a profession, is of too much consequence to be cursorily examined, and measurably wretched are all those, whose theory and practice are not coincident. Solicitous that each person should form his own opinion, this subject will be dismissed by proposing a few questions.

Question 1. How does this doctrine agree with the preaching of our pious ministers of the Baptist and Standing Order communions?

Question 2. Do their hearers generally understand them as teaching, that God has elected a certain number to salvation, *without any foresight of faith, good works or any conditions whatever*, and that they are as sure to be saved, as God is to be God; and that the greatest part of each

\*See Calvin's Institutes, Vol. 11, First American Edition; printed at New-Haven, 1816.

congregation is doomed and ordained to endless misery, without a possibility of escape?

Question 3. Would the good divines, whose creeds are Calvinistic, and who pride themselves in the name, be willing to come forward and proclaim, and defend the doctrine without any disguise; telling their hearers, that God never designed the salvation of but a few; that the atonement of Christ was solely for that few; the effectual call to them exclusively; and that there is *no provision* for the many—*no mercy* for them—no possibility of their regeneration—the gate of life always being barred against them—and that they have no more power to reform themselves, repent and be saved, than the stones of the field have to start into active conscious being.

Question 4. Are we constrained to believe them sincere, when they graciously offer the Redeemer to a mixed multitude, yea, to *the world*—blame their audience for not being instantaneously converted—for not individually believing in Jesus, and express their great alarm for the future destiny of their hearers, when, according to their creed and belief, God never intended to save all the people—no one has any power to convert himself—all will unavoidably be converted exactly at the time and in the manner which God fore-ordained, and that the destiny of every individual was unalterably fixed, millions of years before the world was framed?

Question 5. What motive shall we attribute to these Reverend teachers when they profess to believe, that every action of an unconverted man is totally criminal and infinitely hateful to God, and yet, exhort and urge their assemblies indiscriminately, to seek for religion, pray for grace, attend public worship, study the scriptures, support the priest, contribute to Missionary Societies, &c. &c. when, if the elect should obey, it would make his own salvation no more certain; whereas, if the reprobates should comply, every attempt to do good, would multiply the arrows of infinite wrath, and enrage the quenchless flames of their future endless wretchedness?



## SALVATION POSSIBLE FOR ALL MEN.

A numerous body of christians, under different names, and, in many unessential respects, highly discordant, entertain similar views in relation to the infinite value of the sufferings of Christ, and that he suffered in the sinner's stead; but *extend its intended efficacy to every individual of the fallen race of Adam*. The death of Christ is not only adequate to the salvation of all men, but may be applied to all, and received by all, the final happiness of the sinner depending on no previous decree or purpose of God, but, on the improvement or use, which he makes of the abilities which he possesses. If a man have one, two or five talents, and faithfully improve it, making a good return when his Lord call him to an account, he will be rewarded with endless happiness, but if he has been unfaithful and wicked, he will be punished with endless misery. The works of the righteous being acceptable through the merits of Christ, and rewardable with happiness without end; the works of the sinner being infinitely criminal, because not in Christ, and justly punishable with woe interminable.

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## SUPERSTITION AND LIBERALITY CONTRASTED.

Returning from Saratoga Springs, a few years since, the writer found it necessary, in order to meet his appointment on the Sabbath, to ride late the evening preceding. Finding no Inn, he called for entertainment at a private house, and was informed of a *stopping-place*, a few miles ahead; again inquiring, they had *taken down their sign*, but said the people at a house a short distance further, were *always prepared for travellers*. Arriving there, the men were all in bed, and could not get up, but said, *down at the store*, at Esq. L's the conveniences were good. I told them it was late, the day had been extremely hot, my ride very irksome, and, that a distance of three miles more, would be sensibly felt, even admitting I could be sure of finding entertainment; which would be extremely uncertain. But a few frail excuses were blundered out, and Esq. L's folks were declared to be *pious people*, and would not suffer the needy

to call, unnoticed and unblest. At length, the weary, dust-covered traveller arrived at the declared asylum for the destitute, suffering pilgrim, whom irreligion had coldly neglected. Calling to some men standing before the store, inquiry was made, whether the gentleman of the house was at home; the answer was in the negative, but that his lady was present. He was asked, if they were charitable people, and professed the christian religion. He said, they did make that profession, and were very good people too. Half choked with the innumerable particles inhaled with the dusty atmosphere, so fatigued, as to be just able to crawl into the house, I saw the mistress of the family, seated by the window, in a large armed chair, rocking herself into apparent sleep. Said I, *kind lady*, will you have the goodness to entertain a poor unfortunate stranger this evening? She replied, "We cannot, sir." Indeed, good woman, perhaps you have not sufficiently acquainted yourself with the situation of your petitioner. I am exhausted by travelling, have called several times and found no rest for my poor body, but was encouraged to press on to this place, where I should not fail of finding the stranger's friend and the pilgrim's home. Without scarcely opening her eyes, she said there was a tavern not more than three or four miles ahead, and it would be *right* for them to entertain me. Sighing for disappointment, the writer observed, that though he solicited entertainment as a beggar, he was not altogether moneyless, but would return tearful thanks in paying for a pillow, on which to lay his head, for the night. Mrs. L. said it was against her principle to entertain people on *Saturday evening*. I told her, that, on hearing they professed the religion of him whom I delighted to serve, no doubt existed, but they would entertain the weary strangers, as thereby some had entertained angels unawares.

After riding a short distance, I heard and saw a number of men, with teams, collecting hay, at that late hour. From them a man came riding, of whom I learned, that the laborers were in the employment of Esq. L. at whose house I had just called, and from principle, been denied a resting place. Giving him a short history of the treatment towards me, he very mildly apologized for Mrs. L. by saying, she was a fine pious woman as ever lived; but that the family



were *Separatists* or Puritans, and as the next day was Communion, in their Church, either the husband or the wife must fast and abstain from all wordly concerns, the evening preceding. He added, that Mr. L. had a great quantity of hay out, then ready to go in, and must take the charge of his hands, in securing it that night, and his wife was undergoing the affliction, necessary for them both, before the Communion. Any other time, he said, Mrs. L. would be found a tender-hearted, good woman as lived in the world. He appeared perfectly serious and candid in his statements. Musing, as I rode along, I was led to inquire, what analogy the *Separatist* principle had to Christianity. It was easy to demonstrate, however, that the woman was a *separatist*; for her profession had *separated* her from reason, religion, and the natural benevolence of her own heart.

I concluded there was a good opportunity to try an experiment. Soon discovering too men at a door, I asked them, if they knew of a wicked *Universalist* in that vicinity! One replied, that he knew of Universalists; but did not know as they were *more wicked* than other people. A man, he continued, who professed that faith, passed a few minutes before, and had gone home; pointing across a stream to his house. Without making further inquiry, I went to his door, and called. "Whose there?" said the man within. A poor beggar, destitute and neglected, I replied. He soon opened the door, saying, "My house is the home for all such. You will want something to eat, I suppose—what will you have?" "Not any thing, said I, for myself; but my beast will want feeding." "Your beast!" he replied; "I thought you were on foot—I hope you are not so wretched as I was afraid—have you met with any great misfortune that you should have to beg for entertainment?" I told him I had met with nothing more, than to be denied a bed on which to sleep, because it was *Saturday evening*.

Having provided a light, he began to gaze and smile, saying, "But it appears to me you don't look much like a beggar—I should have thought you were a minister." His lady calling him to the bed-room, told him with a low voice, she had mistrusted it was the minister, who was to preach there the next day. He returned, and looking me earnestly in the face, without further ceremony, embraced my hand,

though totally unacquainted, and with eyes as full of tears, as his heart was of joy, declared, he never so sensibly felt the force of the passage of the good Book, "Be not forgetful to entertain strangers : for thereby have some entertained angels unawares."

The Editor has not published this comparatively trifling, but really true account, neither for the sake of amusement nor unfair crimination of others' conduct. The principal motive is, to admonish my readers, against imbibing those superstitions in profession, which prevent the exercise of the natural, generous feelings of the heart. As much as ministers declaim against the corruptions of our nature, those of tradition and bad habits, are much worse. The most critical examination of the subject will justify the remark. Several things are peculiarly observable in the account just given of profession and practice.

1. Notwithstanding the dear woman was naturally possessed of a kind and generous disposition, and had the esteem and friendship of her neighbors, and would commonly do honor to the christian profession, still, there was one evening in four weeks, in which her *conscience* forbade her showing mercy to the weary sojourner ! Hence it is evident, that her improper conduct was the result of a mistake ; no censurable motive being ascribable to that article of the Puritan profession. It is really unaccountable, that the dominion of priestcraft and superstition should, so long, and in so many different ways, be perpetuated, in this enlightened age and country. That people should read the scriptures in their own tongue, be conversant with the history of our blessed Lord, of his benevolent professions and miracles of mercy, read his solemn and reiterated commands to his followers, to do unto others, as they would be done by, and yet, suppose his religion would forbid the entertainment of strangers, is truly astonishing ; more strikingly marvellous is the consideration, that the good woman was undergoing a preparatory affliction, for the sacramental commemoration of our Saviour's sufferings and death. May we not venture to suggest, that if their profession of religion had embraced the sentiment, that his death was designed for the good of all men, natural and revealed religion would have co-operated and the one served to strengthen and do honor to the other ?



2. This exhibition of superstition is commendable; in comparison with many instances of it, discoverable in the Christian community. There was no inquiry, whether the traveller was a professor or not; whether of one denomination or another. In this respect, the profession and practice were impartial. But how often is it the case, that a man, or his helpless family, is left to the mercy of the elements, or put to the most cruel death, for a supposed heretical faith? How frequently, even at this day, do we see neighbors and former friends, standing at scornful distance from each other, on account of different views on religious subjects? Brothers will be at variance, parents and children contend and almost fight, and husband and wife exercise the bitterest feelings, merely for difference of opinion! All these things are the unholy offspring of priestcraft and superstition. An abuse of the kindest blessings, generally produces the worst consequences. A noble institution dishonored, is an almost irreparable injury. Not so with a mean profession; that only forms a contrast with something better. But a mistaken judgment makes abused Christianity coalesce with the most mischievous institutions, and from that circumstance, draws inferences unfriendly to the whole, and confirmed infidelity is the consequence. O, ye professors of our holy religion, strive to cultivate peace and good will among men, that the cause of our Lord be not wounded and dishonored by your means.

3. The Universalist, on whom the beggar called, hesitated not a moment in opening his door, and bidding him welcome. O, ye of like profession, imitate his example. Of all men, you are under the greatest obligation to be liberal and merciful. It is hoped that this recorded instance of christian generosity, so honorable to our holy profession, will be duly noticed and imitated, by the readers of the *Intelligencer*, their example prove salutary with others, till Christianity universally prevail, and the reign of human wretchedness be exchanged, for scenes of rational rejoicing and delight.

## ILLUSTRATION OF PARABLES, No. I.

*“And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched.”* Mark ix. 43, 44.

1. *This Parable was designed, more particularly, for the disciples or apostles of Christ.*

Singular as this statement may appear, the following consideration will prove it correct.

In the gospel of St. Matthew, 9th Chapter, from the 1st to the 9th verse, we have, in substance, the following: The disciples, by which I understand, the apostles, loosing in a measure the spirit of their mission and that meekness for which they were usually distinguished, inquired, who should be *greatest in the kingdom of God*. Jesus took a child, old enough however to believe in him, and presenting it to them, reprimanded them, saying, that he who was most humble should be most renowned; and lest their unreasonable solicitude for exaltation, should lead them to treat with contempt, their brethren who were weak in the faith, he admonished them against giving them offence. Had the professors of the new religion thus conducted, it would not only have brought a woe on the world, by preventing the spread of the gospel, but the man who caused the offence would also be wretched. To prevent his followers from thus dishonoring themselves and abusing his religion, he gave them the solemn warning in our text: *“Therefore, if thy hand offend thee, or cause thee to offend, cut it off, &c.”* The strife for exaltation, which the apostles exhibited, merited this rebuke from their Master.

But the account given by St. Mark, next preceding the passage under consideration, is, if possible, more to my purpose than the former. By him, we are told that, the apostles went so far as to *dispute*, who should be greatest in the kingdom of God, and that after Jesus had silenced them, and had informed them that such strife would *abase*, instead of *exalting* them, he made the same exhibition of a believing child, as in the other account, and endeavored to suppress the spirit of persecution which began to prevail



among them : for John acknowledged they had seen one casting out devils, and because he did not follow them, they forbade him. To this degree of persecution and abuse of power, Jesus objected, and told them that if their hand offended in that manner, to cut it off and cast it from them.

But we are not to suppose they did persevere in this persecuting spirit, but reformed on receiving this direct and pointed rebuke from their Lord ; nor have we reason to suppose they were reduced to the necessity of complying with the command to cut off a hand, as it ceased to give offence. Neither are we told that the same spirit greatly prevailed among them afterwards. Had there not have been a reformation, they would not so honestly have confessed their errors, and with their own fingers interwoven them with their narration, as a warning to future generations, against a persecuting spirit. This passage is most applicable to professors of religion, and had the church in every age received it as such, and profited by it, the earth would not have been drowned with showers of human blood, nor the unavoidable sufferings of life been unnoticed, mid the horrors of persecution.

2. *The offence was against others, not themselves.*

The passage ought to read, *If thy hand cause thee to offend.* The whole connexion requires this explanation and understanding of the subject. After bringing a young believer before the contending apostles, Jesus said, 'It would be better for a man to be drowned in the sea with a millstone tied to his neck, than to offend one of these little ones that believed in him ;' and adds, *If thy hand cause thee to offend them, cut it off.* He doubtless means, it would be better for an innocent man to be drowned, than to incur the guilt of such an offence. This is the most natural and easy construction of the Evangelist's language ; and the only one, I think, which can be made to appear rational.

3. *The maimedness occasioned by the loss of an eye or a hand.*

The *authority* which the apostles received as teachers of a new religion, to demand a christian walk and conversation of those who joined their school, and become brothers by profession, was properly represented by a *right hand*. This *authority* they appeared inclined to abuse ; and had their

Lord cherished the strife among them, how long would it have been, before they would have agreed on one to wear the Pontifical Robe, determined what was orthodox and what *heresy*, and all their brethren that could not follow them, see with their eyes, and hear with their ears, would have been excommunicated as heretics, and been persecuted at the pleasure of their apostolic judges.

To prevent that abuse of power, Jesus told them, in substance, that however dear they might value that authority—if precious as a right hand, rather than cause the offence just mentioned, they had better abandon all discipline, leaving every one accountable to civil tribunals, without the interposition of religious chastisements. Jesus, in this pointed manner, forbade his servants from exercising jurisdiction over the faith of their younger brethren. Those, therefore, who wield that unholy and forbidden sceptre, openly violate the mandates of the Son of God, destroy the honor of the Christian religion, and plunge themselves headlong into the depths of hell.

Had the abuse of power among the apostles, been such, that an abandonment of it had been indispensable, doubtless they would have felt *maimed*; but to have carried it fully into execution, as they were inclined, and as they had done in one instance, according to John's confession, and as they were disposed to do when they asked permission of their Master to call down fire on the Samaritans; or had they wielded the sword as did Peter, when he smote off the ear of the high priest's servant, the flames of Gehenna would have destroyed the earth, and the stream of Calvary been lost in the ocean of human blood. The rebuke of the Saviour amounts to this: If human nature be so weak that you cannot exercise your authority without giving such unmerited offences to your subordinate brethren, abandon it entirely, and attend wholly to preaching the word, and to the performance of such miracles, as will neither offend children, wound servants, nor burn up Samaritans! I send you forth as lambs in the midst of wolves, not wolves among lambs. Though you may feel yourselves *maimed* by thus curtailing your mission, and you will not be so extensively useful and blessed, as by a prudent exercise of your whole authority, still, it will be profitable and better, than to persist



in persecution. The proper exercise of their power is explained in the 18th Chapter, from the 15th to the 20th verses of Matthew's gospel; and when the servants of Jesus were governed by that excellent rule, whatsoever they bound on earth, was bound in heaven. In matters of trespass and crime, their jurisdiction was reasonable and necessary, if restrained within prudential limits; but in subjects of *faith*, except in the fundamental point of christianity, they were very inadequate judges. Be not alarmed at this statement till you have examined it.

Suppose one of the twelve had believed their Master would be put to death, and arise on the third day, before it took place and consequently before the rest did, would they not have considered it *heresy*?

Would not Peter have branded with heresy one of his brethren, who should have *believed* that the Gentiles were with them fellow-heirs of the grace of God, before the Lord revealed the subject to him? The danger of being dogmatical, in relation to things but imperfectly understood, is common to most Christians, as well as professors of other religions.

4. *The life into which the apostles entered, and the hell-fire to which they were exposed, next demands our attention.*

Though it should be admitted that the scriptures teach the doctrine of future rewards and punishments, it would not follow as a consequence, that this parable primarily related to that subject; and being convinced that the *certainty* of punishment for sin, will be a more powerful restraint on wicked hearts, than its *duration*, when all is *uncertainty* and in some measure incredible, I shall direct my arguments to that point, leaving the other to my faithful brethren, of whatever persuasion, whose judgment shall lead them to embrace it. That *transgressions are punished, and that the misery endured as a consequence, vastly over-balances the pleasure in the commission of crimes*, is a position, to which all Christians will assent, and which every rational creature can understand. If this truth were always present when men are tempted to sin, and they knew there was no escape, would it not sufficiently deter them? Who would partake of the most delicious fruit, if he knew it would poison him? What rational creature would pluck the rose, if he knew its

fragrance was the mildew of death? Who sports with the asp, whose fang is mortal; or unarmed, attacks a lion, neither tamed nor confined?

The *life* into which the righteous enter is thus revealed. "In him was *life* and this *life* was the light of men. I am the bread of *life*. The words that I speak unto you—are *life*. I come that men might have *life*—more abundantly. We know we have *passed from death unto life*, because we love the brethren. He that believeth on the Son *hath everlasting life*." This is the *life*, and the *everlasting life*, into which the godly enter, as soon as they love their brethren, believe in the Son of God, and obey him. Jesus has but one kingdom in earth or in heaven; and that is "the kingdom of righteousness, and peace, and joy in the Holy Ghost." He instructed us to pray that his *kingdom might come*, and God's will be done *in earth, as it is done in heaven*. This relates to the prevalence of Christ's doctrine in the heart; for he said, "If I by the spirit of God cast out devils, then *is the kingdom of God come unto you*." Christians "*are translated into the kingdom of God's dear Son*." As obedience to the commands of Christ is *entering into life*, so disobedience is *going down to hell*. This is to be understood as having relation to the *frame of mind*, and not to any local situation. *Hell-fire* is an expression of great mental distress. The word, *fire*, is so frequently used in a figurative sense, that there is no necessity of being particular in defining its precise meaning. Common sense teaches us, that it should be explained according to the connexion in which it is found. Thus, "God is a consuming *fire*—shall be salted with *fire*—I came to send *fire* on earth—shall be baptized with *fire*—his eyes are as flames of *fire*—shall be revealed in *fire*—burnt with unquenchable *fire*—go into everlasting *fire*," all which must be explained in some figurative sense, or the scriptures are of all writings most inconsistent and contradictory. Whatever instrument is used to punish ungodly men, whether in this or a future state, is *hell-fire*. "*The sorrows of hell compassed me about—the pains of hell got hold on me—thou hast delivered my soul from the lowest hell*." The deceiver says, "Stolen waters are sweet and bread eaten in secret is pleasant. But *her guests are in the depths of hell*." The fire of hell is thus described:



"The tongue is a fire; a world of iniquity:—and is set on fire of hell."

This fire is with men unquenchable. As long as men persist in the commission of heinous offences, especially in persecuting each other, they are unable to prevent the flames of their own guilt from raging in their own bosoms. Perhaps this fire may, for a moment, be smothered; but it will continue to break out and rage with sevenfold vengeance. Nor can others quench the fire, while men remain in love with sin. Not all the tears of their friends, nor the intercessions of the pious, can extinguish their hell, or prevent their torment, without personal reformation.

The *spirit of truth*, by which their wickedness is exposed, is the worm that never dies. The same spirit which justifies the upright in heart, gnaws like a worm, in the conviction of the sinner.

But when the wicked repent and forsake their ways, the fire is not *quenched*, but goes out of itself, having no fuel on which to prey. The fire of Sodom was called *eternal* or *everlasting*, and was unquenchable, though it is now entirely extinct. It went out of itself, not being quenched. When death and Satan are destroyed, all things are made new, as in Adam all die, even so in Christ all are made alive, and God is all in all, where will be *hell* fire? Like the eternal fire of Sodom, will it not cease to exist? "Bless the Lord, O my soul." Amen.

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#### GLORIOUS INTELLIGENCE FROM VERMONT.

The "Boston Recorder," of Sept. 8, 1821, brings news of religious revivals in Vermont, which must be highly pleasing to all readers who rejoice at the conversion of sinners. The Recorder contains an extract from the "Woodstock Monitor," which gives an account of revivals in 32 towns, in which, not less than 1800, and probably more than 2000 precious souls were converted to Christ, or become hopeful subjects of grace. The account contains the following glorious intelligence:

"The work has excited and put down much violent opposition, especially among those who had advocated the

doctrine of Universal salvation. Very many of this character, in the light of truth saw their feet standing on slippery places, who now, instead of making 'the heart of the righteous sad, and strengthening the hands of the wicked, that he should not return from his wicked way, by promising him life,' are piously engaged in warning their friends and neighbors to flee from the wrath to come, and do works meet for repentance." The real Christian, of whatever name, will most heartily rejoice, that in so few towns, so large a number of our Saviour's blood-purchased children, should be brought to see and embrace that eternal life, which God gave them in Christ, before the world began. This, in addition to the number which had already professed the same religion, will constitute a part of that innumerable concourse, which shall celebrate the praise of God and of the Lamb, FOREVER.

But what affords no inconsiderable part of our felicity in the consideration of this subject is, that the "violent opposition, especially among those who had advocated the doctrine of Universal salvation," which this revival, "had excited," was, by the same means, "put down." We are professedly and practically opposed to *violent opposition* to any revivals of religion, and especially oppose it in those, who advocate the doctrine of Universal salvation.

But the writer is very commendable in not intimating, that the revival put down any opposition, but that which it *had excited*; so that, as it respects opposition to religious revivals, it left the town as it found them.

The probability is, in the judgment of charity, that when the awakening commenced, either owing to the *visible means* by which it was effected, or something else, many, especially those who had advocated the Universal doctrine, were suspicious it was not the work of the Lord; and possessing too much of that spirit of the primitive disciples, to whom Jesus said, "Ye know not what manner of *spirit* ye are of," exhibited, in their opposition, improper violence. It was *improper*, because it was not that violence which "the kingdom of heaven suffers," when it is taken by force. These opposers, however correct they might be in their profession, were possessed of a wrong spirit, and needed as real a reformation, as the earliest disciples of our Lord did,



when they desired the destruction of the Samaritans, or, when our Lord rebuked "them for their *hardness of heart*." To be certain that the reformation is genuine, we must know that these converts are *not now violent* in their opposition to what they suppose to be error. If the Monitor, or Recorder, can assure us, that since their conversion, their conduct has been uniformly mild and gentle, and that they have imitated the example of our blessed Redeemer, supplicating the forgiveness of their enemies' sins, we shall be ever happy in acknowledging it, a *genuine, religious revival*. But if it should prove that these men, only met with a change in their opinions, and retain the same spirit, being now as violent in their opposition to others, as they were to those with whom they became connected, our confidence in their honesty will be shaken, and our rejoicing, on account of their pretended reformation, be at an end. We hope they will continue "piously engaged in warning their *friends* and *neighbors* to flee from the wrath to come, and to do works meet for repentance." Men who should attempt to advocate the doctrine of Universal salvation, "by strengthening the hands of the wicked, by promising him life," can have no hopes of success. The Lord grant that such advocates may be few, and that few, soon put down, by another revival. How different their method from that of an aged and experienced advocate of the doctrine, in the first century. "My little children, these things write I unto you that ye *sin not*. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the *whole world*."

But it would be doing injustice to our feelings, and leave our readers to a series of conjectures, neither pleasing nor profitable, not to compare this triumphant account, with the *Creed* of the Rev. Editor of the Woodstock Monitor, and of his brethren in the ministry. Mr. *Chapin* is a rigid Calvinist, and holds that God has elected a *certain number* of the fallen family of Adam, to everlasting life, through a Mediator, and that their salvation was unalterably fixed from all eternity. He also professes to believe, that the rest of mankind were passed by, and pre-doomed to infinite and hopeless wretchedness, without a possibility of escape

or deliverance. Now with this Creed before him, he tells of those, who in "*the light of truth*, saw their feet on slippery places." But how could that be? Was it the light of his Creed, which revealed that truth? Let us now come directly to the point, from which there is no evasion. Were these converts included in the number of the *elect*? and if so, could they *slip* off of that decree, by which their salvation was *unalterably fixed*, from all eternity? If they could not, and that doctrine be true, its light would have shown them the rock-decree, from which their feet could never *slip*, or be moved. Though we would by no means question the sincerity and piety of the Rev. Editor, yet we are in duty bound to say, that we do not believe he would have the vanity to attempt a reconciliation of this statement, with his own doctrine. He is a gentleman of talents, education and experience; and do we believe he would undertake to prove, that when a man was enlightened by the truth of his doctrine, and saw his salvation *decretively fixed* from all eternity, that he then saw his feet on *slippery* places? Surely not. If we say they were not elected, but pre-doomed to endless misery, the story is not mended. There is no more possibility of *their* being saved, than of the *others'* being lost. The misery of the non-elect is as fixed and unalterable, as the salvation of the elect.

We heartily rejoice in the conversion of sinners, professors of religion, as well as others. We believe the Lord Jesus can make various instruments subservient to the establishment of his kingdom on the earth. To this end, God, "calls things which are not, as though they were;" and even causes *weak, foolish* and *contemptible* instruments, to become successful to the promotion of his own object. Therefore, "though some preach Christ even of envy and strife, and some of contention, and others of good will," we ought, "therein to rejoice, yea, and we will rejoice."

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#### SHORT SERMONS—No. I.

"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased



with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"

MICAH, vi. 6, 7.

Who does not clearly discover that all these interrogations should be answered in the affirmative, if christian worship were designed for a scene of bodily or mental affliction? But on the supposition that it is intended for a moral emendation, all this destruction of property, sacrifice of lives, and torture of soul, would be attended with few hopeful consequences. What but a palpable misunderstanding of the perfection, character and government of the Deity, could ever have influenced rational creatures, to adopt a mode of worship, infamous for cruelty, as most acceptable in his sight? Of what advantage to infinite perfection, would be the sacrifice of our herds, smoking on the altar for burnt-offerings? Is the Lord fainting for sustenance, that he should inhale with expressions of pleasure and satisfaction, the effluvia of burning beasts? Should we conform to the costly and unpleasant modes of superstitious and idolatrous worship, and stain a thousand altars with the blood of twice ten thousand lambs from our flocks; should we fill spacious channels with oil, on which the Orientals in a great measure subsist, and present the expensive provision, on a festival for Jehovah, would it be either necessary or acceptable? Give ear, ye worshippers of the true God, to him, "who holdeth back the face of his throne, and spreadeth the cloud upon it," and at whose reproof "the pillars of heaven tremble and are astonished," to what he hath revealed by his servant David, in that specimen of sacred, elegant, poetic composition, contained in the fiftieth Psalm. Thus saith Jehovah, "I will take no bullock out of thy house, nor he-goats out of thy folds: for every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains, and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine and the fulness thereof." Thus from his high imperial throne, speaks the God and Father of angels and men. It is not an expression of his disapprobation of that religious prodigality, by which men sacrifice their own interest and happiness, to support an imaginary glory, in the bosom of

infinite and changeless perfection? He who, from all eternity existed, independent of any conceivable cause, and uninfluenced, imparts his infinitely deversified benignities, to this, and innumerable seen, and viewless worlds around, thrusts from his holy lip, the presented cup, full and running over, from the sacrificial slaughter-house!

But this sacred penman proceeds to expose the errors of idolatry and fanaticism, in a light, still more revolting and horrible. He inquires, "shall I give my first-born for my transgression; the fruit of my body for the sin of my soul?" As though the God of boundless compassion would be rejoiced and gratified, with the profusion of infant tears, and cries, and sufferings! As though the crimeless, unoffending posterity were to be committed to the fury of the flames, as an *expiation* of their parents' offences! Does the Lord require fathers to stain their hands, in the blood of their sons, to *appease* his incensed justice?

Shall the fond mother nail the soft hands of her screaming infant daughter to the stake, and with the gentle breath which fanned its heaving bosom to rest, enkindle the raging flames, by which its torture is consummated? O sympathy! thou angel of paradise, tell me! is this the demand of heaven's King? Look! O look ye feeling mothers, and, "tremblingly alive all o'er," say, what would your gentler natures dictate? Does the Father and Friend you serve, and love, and worship, demand your "cherub-boys and angel-girls," as the victims to his next-to-implacable wrath, and receive fresh accessions of honor, from the infant screams of burning millions? If so, ought you not to rejoice, and sing, and shout by the light of the flaming pile, from whose quenchless flashes, issue the dying yells of your precious children? When "the glory of God and the happiness of the redeemed require it," could you not accelerate your steps to the glad scene of immolation, and not only dye your hands and redden your bosoms, in the crimson tide which *glows* and *blushes* in the countenances, of your playful offspring, but perform it with the same alacrity, with which you would now pluck them from the merciless flames of a burning habitation?

Are there any present, whose midnight repose has been disturbed by the thousand exclamations of "Fire! fire."



Have you beheld the flashes from conflagrant dwellings, burnishing with angry beams the high vault of heaven? Ah! and did you descry the dear form of infant woe, and catch, with listening ear, the last bitter groan which escaped the angry billows of the ocean of flames? And did you rejoice, and \*\*\*\*\* But, away ye dread scenes of human wretchedness and anguish! Ye belong not to the temple of religion, adoration and praise. Reconciliation to acts of cruelty has no more relation to christian humility, than the foppery of pride and the domination of arrogance have, to real politeness and dignity of manners. All the forced and far-fetched humility, expressed in a pretended willingness to suffer merciless vengeance ourselves, or see our children and fellow creatures endure it, is as foreign to the abasement of the pious heart, as the clumsy egotism of the would-be-praying Pharisee was, to a Saviour's ejaculation—"Father forgive them, for they know not what they do."

Under that thin and suspicious veil of humility, almost every species of iniquity, is supposed to be concealed. Those who are so professedly willing to suffer for the glory of *a god*, are as willing to behold misery in others. They who expect to look with waterless eyes, and hearts unmoved, on the *populous realm of burning darkness*, in a world to come, are daily disciplined, to view with pitiless breasts, the exhibitions of human wretchedness, in the present state. No religious body of men ever adopted such an idolatrous, superstitious and barbarous mode of worship, as has been now exposed, but such as have *believed* there was positive wrath and cruelty in the object of their worship! The belief of pure, universal and unchangeable benevolence, in the God we adore, and the full conviction that he designs no injury to any portion of his vast family, would never be productive of cruelty in the worshippers. The awful apprehension that somebody must suffer the future, unmerciful wrath, and endless vengeance of *sovereign justice*, has given existence to an inglorious family of superstitions, cruelties, and iniquities. Cruelty, in the object of religious adoration, is the same, whether in the name of "Jehovah, Jove, or Lord;" and all who cringingly bow to *a supreme* they do not admire and love, to ward off the "thunderbolts, red hot with wrath," are as really deceived, however sincere in the devotions, as

was the German emperor, who, to appease the wrath of his Holiness, the Pope, kissed his great toe ; or, as are the ignorant savages, who present the most costly sacrifices to the *bad spirit*, whose enmity is the subject of the greatest dread. To distress our bodies and afflict our souls, as an expiation of our transgressions is, "to change the glory of the incorruptible God, into an image made like corruptible man."

Behold the man, whose bowels ever move  
With gen'rous pity and with tender love ;  
*That man sees mercy in his God above.*  
But view the wretch whose breast no pity knows,  
*That stares, and smiles at scenes of human woes ;*  
*No pity dwells in him, to whom he bows.*

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"APPLES OF GOLD IN PICTURES OF SILVER."

In the famous address delivered by Mr. Ward, before the "Wesleyan Missionary Society in London, after his return from the United States," he has the following remarkable passage, in his description of the character of the Hindostans or Indians.

"As Missionaries, we were received with a frown ; and yet, for *hospitality, friendship, and every thing else* which is *dignified*, India will bear a comparison with any country in the world."

*Boston Recorder, Aug. 4, 1821.*

After the disinterested author of these words had reaped the United States with the sickle of Hindostan *barbarity, sufferings and degradation*, and secured in his Missionary garner *ten thousand dollars*, he frankly acknowledges that the people, in whom they intend to work a "radical change," are renowned for *hospitality, friendship* and every other *dignified* virtue. Suffer us to inquire, what constitutes the *moral character* of a nation, unless it be their conduct towards each other ; especially, in relation to *hospitality, friendship, truth, honesty, love of order, attachment to virtue, and every thing else which is dignified* ? Should our Missionaries effect a change in their moral character, must it not, according to Mr. W.'s report, making them *unfriendly, inhospitable* and every thing else which is *contemptible* ? If we have misunderstood Mr. W. we are willing to hear wherein. He has led us to conclude that in point of moral character, and all which is con-



sistent with the *dignity* of our nature, the Indians will compare with any other people! Is all this true, and are we to expend millions to make them renounce a religion, which produces hospitality, friendship and all dignified conduct?

Mr. W. says, "they are *prejudiced, ignorant and superstitious.*" See his account of

PREJUDICE. "If our *gracious King, GEORGE the FOURTH*, should go to that country, and the lappet of his robe should happen to touch the food of an Indian, he would throw it away, if he were dying for hunger."

Of IGNORANCE. 'They have not a word for "Conscience," in their language; when you speak of God, they think you mean one of their deities, Vishnoo or Ram, or some other. Talk about heaven, they think you mean the heavens of their gods.'

Of SUPERSTITION. 'They can boast of Martyrs to their religion; women sacrificing themselves on the funeral pyres of their husbands. They form different societies, which are forbidden to intermarry.'

Reader, who would not compass sea and land to make proselytes among a people, guilty of such heinous crimes, though, for every thing dignified, comparable with any other? Can the Hindoos be saved, if they would refuse to eat food, which had been touched by the robe-lappet of a GRACIOUS KING, such as George the fourth? Of what avail would be their friendship, hospitality and dignity of conduct towards him, if thus prejudiced!

The writer of these remarks, and all who attentively read the "Recorder," may now see the *change* which Missionaries produce among Heathens. They add nothing to their moral character, by which it is *dignified*; but learn them to respect "*Gracious Kings*," like GEORGE the FOURTH; explain the word "Conscience," though it is not in their language; they tell them that the word God, does not mean "*Vishnoo*," nor Heaven his residence. They also strive to prevent Martyrdom.

*Note.* Would not those who support Missionaries have been offended, if the Editor had said as much in favor of the Hindoos, as did Mr. W. in the Report above noticed!

## ORIGINAL ANECDOTE.

A liberal, sociable Clergyman, pleasantly invited a woman, whose husband was a Universalist, to join a "Female Cent Society," observing, it was "only a *cent* per week to send *eternal life* to the poor heathens, who are entirely destitute of all means of salvation." He asked her husband if he was willing she should join a society to *save the poor creatures*. When the Minister made his report to the Missionary Board, having obtained about *twenty-five dollars*, they gave him *thirty*, as a reward for his extraordinary exertions. Soon after, a friend called on the Universalist, observing, "Well, Mr. —, the money which was raised for the benefit of the Heathens, never reached them; our Minister has got it all and more too." Indeed, replied the Universalist, then it came as nigh reaching the character for whom it was intended, as it could, and *miss*. For what is more *Heathenish*, than for a Minister thus to accept of money, which he pretended was raised for the *salvation of immortal souls*!

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 THE SPIRIT OF CHRISTIANITY.

RICHARDS altered.

SUPREME JEHOVAH, most sublime !  
 High thron'd in glory's radiant clime ;  
 Behold thy Church, on bended knee,  
 Conven'd, in love, to worship thee !  
 And as 'tis thine with open ear,  
 The suppliant voice of prayer to hear,  
 Grant thou, O LORD, this one request,  
 Let *Christians* be, in blessing, blest.  
 O give thy *Church*, a mild control,  
 The feeling heart, the humble soul,  
 The gen'rous breast, the lib'ral hand,  
 Compassion's balm, and Mercy's band,  
 With Charity, that pours around,  
 The wine and oil, on mis'ry's wound,  
 And heals the Widow's, Orphan's heart,  
 Deep pierc'd by sorrow's poignant dart.  
 Then to thy throne, the Church shall raise,  
 One ceaseless song of grateful praise,  
 And Christian's all, in chorus join,  
 To hymn the power of Love divine :  
 That love supreme, thy Love, O GOD,  
 Which thou, thro' CHRIST, hast pour' abroad ;  
 'Till Light, Life, Peace, adorn the vale,  
 And Angels, Men, pronounce, "All Hail."